

b:56

4

Yi 2

7396

F 3

Old & copied lectures on
Pathology

apply to what I have called healthy diseases as
well as to those which are acquired. ^{Sleep} ~~The~~ Hunger
& ^{parturition} thirst - menstruation - pregnancy are all the effects
in the parts they respectively occupy.
of partial excitement. The excitement in
these ~~cases~~ healthy diseases is morbid or irregular,
as much so as in any of the acquired dis-
-cases.

In the production of morbid excitement whether
in healthy or acquired diseases, there is no accession
of excitement or strength to the whole body.
- The preternatural excitement or strength
of one part of the body, is the effect of its
abstraction from, and diminution in
another parts. Thus the preternatural force
of the arteries in an inflam^y fever is the
effect of its abstraction from the muscles,
manifested in their being too weak to sus-
-tain the weight of the body. ~~The quantity of~~
excitement in diseases Thus too the preternatural
force of the muscles & tendons in the =

3.

#56

The ~~debility~~ debilitated & depressed part is in a minus or craving state, while the healthy parts being in a plus state discharge this inequality of excitement forcibly & suddenly into the weak or depressed part, & thus produce morbid excitement or action analogous to the in some particulars to the effects of lightning upon animal & vegetable substances. — ~~It is not to be~~ These remarks

~~I said formerly that morbid excitement does not follow debility and depression by a necessary law of the system. They often can be removed without ^{inviting} disease from the want of an exciting cause. I ^{have only to} add further that there is now and then an interval of days, weeks, months & perhaps years between the production of debility, and the production of disease or morbid excitement.~~

= tetanus is the effect of the abstraction
of excitement from the bowels and blood=
= vessels & hence the asthenia, feeble pulse
& discolored blood which was observed in that
disease. The discolored blood is from the
feeble action of the blood vessels upon
it.

48 57
of this, there are many proofs in the
records of medicine. See Dymas vol. 1. p. 431.

I come now to my ^{18th} ~~last~~ proposition.
There is but one disease.

VII. There is but one disease. ~~Yes~~ ~~I~~

~~I repeat it again there is but one disease.~~
~~repeat it again and I repeat it again~~

However strange and paradoxical it may
the presence of all the physicians that

found I say again gentlemen -
have seen well - or that see some change,

~~I repeat it again and again,~~
~~I say~~ there is but one disease - and that

is morbid excitement, or irregular action.

- It is immaterial where this morbid ex-
citement be fixed, - whether in the blood -

- vessels, nerves, muscles - bones, viscera or

lymphatics, or whatever degree or forms

it assumes still it consists in morbid excite-

ment. This simple view of the unity of

disease will save us much trouble in our

inquiries in medicine. It appears in different

forms in different parts of the body, ~~but~~ ^{and}

In a high grade of this morbid excitement,
 the whole system is more or less deranged.
 A kind of Delirium invades the diseased
~~perhaps to 57. but~~ parts of the body. Old and
 natural associations or sympathies are
 dissolved. There is preternatural excitement
 without excitability ^{in some places}, & preternatural
 excitability without ~~preternatural~~ preter-
 natural excitement in others, and there
 is in many instances an excess or a defi-
 ciency of both in the same parts of the
 body. The whole system may be compared
 to a ship in a storm. Nature is driven
 from the helm, and loses her course. ~~Long~~
~~things~~ The fluids ^{are propelled} ~~pass~~ through new channels,
 or ~~are~~ in an excessive or deficient quantity
 into old ones. Every thing is thrown out of its
 place ^{by an error local} or unduly pressed in its natural situ-
 -ation. This is a short act of disease or morbid
 excitement.

it is varied by the different texture & situation of different parts of the body as I shall say in the sequel of this lecture, but all its forms are derived from one state of the diseased part - that is, morbid excitement.

It may be said here that certain parts of the body are disordered from obstructions, effusions, and destruction of substance in which there is no morbid excitement. This is true, but these phenomena ^{I have said} are not diseases, but the effects of disease which had been produced by previous morbid excitement. The water which is found in the Ventricles of the brain is not the cause of Hydrocephalus in tumours. It is the effect only of previous morbid excitement in the blood vessels of the brain. Obstructions & Schisms in the liver are in like manner not diseases, but the

✓ They differ from diseases further in being numerous. They are as many in number as the qualities ~~and~~ of the matters of which they are composed. ~~These~~

However simple this morbid excitement or disease may be, it appears in a great variety of forms. The principal of these forms of disease are Convulsion, Spasm - intermittent, heat - itching - Auras & suffocated excitement, each of which shall be described hereafter, & all of which ~~are supposed to be morbid~~ ~~in order to render the distinction I have~~ ~~excitement & intermittent modifications only of a~~ ~~delivered of the variety of disease between which~~ ~~unity of morbid excitement.~~ ~~I have delivered, let us take a view of other~~

~~of the Operations of nature, and of some other~~

~~Objects of human inquiry & observation.~~

Thus we observe
 & ~~There are~~ several different kinds of storms. we see them with, & without rain, with - and without hail - snow & sleet. we see them with, & without

effects of disease, or of that morbid ex-
 -citement, in the liver which is called Hepa-
 -titis. ~~in other~~ when they induce disease
 is is by ~~reacting~~ this reaction upon con-
 -tiguous parts, which is afterwards com-
 -municated to the whole system. I have
 called the effects of disease - ^{torpor stupor} that is, Ob-
 -^{inertia} ~~struction~~ ^{gangrenes} ^{cutaneous} ^{De Dis-} ^{cutaneous}
 -^{Objections} ^{Schirri} ^{cutaneous}
~~Objections~~ ^{Objections} in order to deliver them from a
 -order ~~ad~~ in order to deliver them from a
 synonymous meaning with disease. They
 I confine them only to those cases of
 Derangement from natural order & action
 in which ~~the~~ morbid excitement has
~~been~~ ^{been} or has never taken place as in
 the West Indies, & now & then in the U.S. ^V ~~States~~.

~~These facts have I delivered to you~~

V They differ
Numerous.
as the quality

they are con
However
or disease
may be it
forms. The

= case are
heat - itch

each of which
all of which
excitement
delivered of
unduly
I have

of the Op

Objects of

of these

storms

rain, &

I lect. but see them were

~~And in what I have called delirity
Action, and Abstraction, and in de~~

~~VI. The ^{whole} ~~whole~~ System is ~~disorder~~ more
less deranged ^{by it.} ~~in disease~~: a kind of delir~~

~~invades the affected part of the
old associations or sympathies are dis~~
~~by it. There is preternatural excitement~~

~~= out excitability, and preternatural ex~~
~~= bility without excitement, and there~~

~~in many instances an exup, or the~~
~~= cy of both in the same parts of the~~

~~The ~~the~~ whole body may be compared to a~~
~~in a storm. Nature ~~now~~ is driven from the~~

~~and loses her Course. Every thing is thrown~~
~~of place, or unduly pressed in its natural~~
~~situation.~~

lytity
in Dip

more
of deli
of the
are Dip

temer

mal ex

there

, or the

of the

red to a

in the

thrown

nature



thunder and lightning, and with & without
a clear and cloudy sky, but storms are
notwithstanding a Unit, and all these
different forms, ~~that is~~ ^{are nothing but} irregular action
or morbid excitement in the atmosphere.

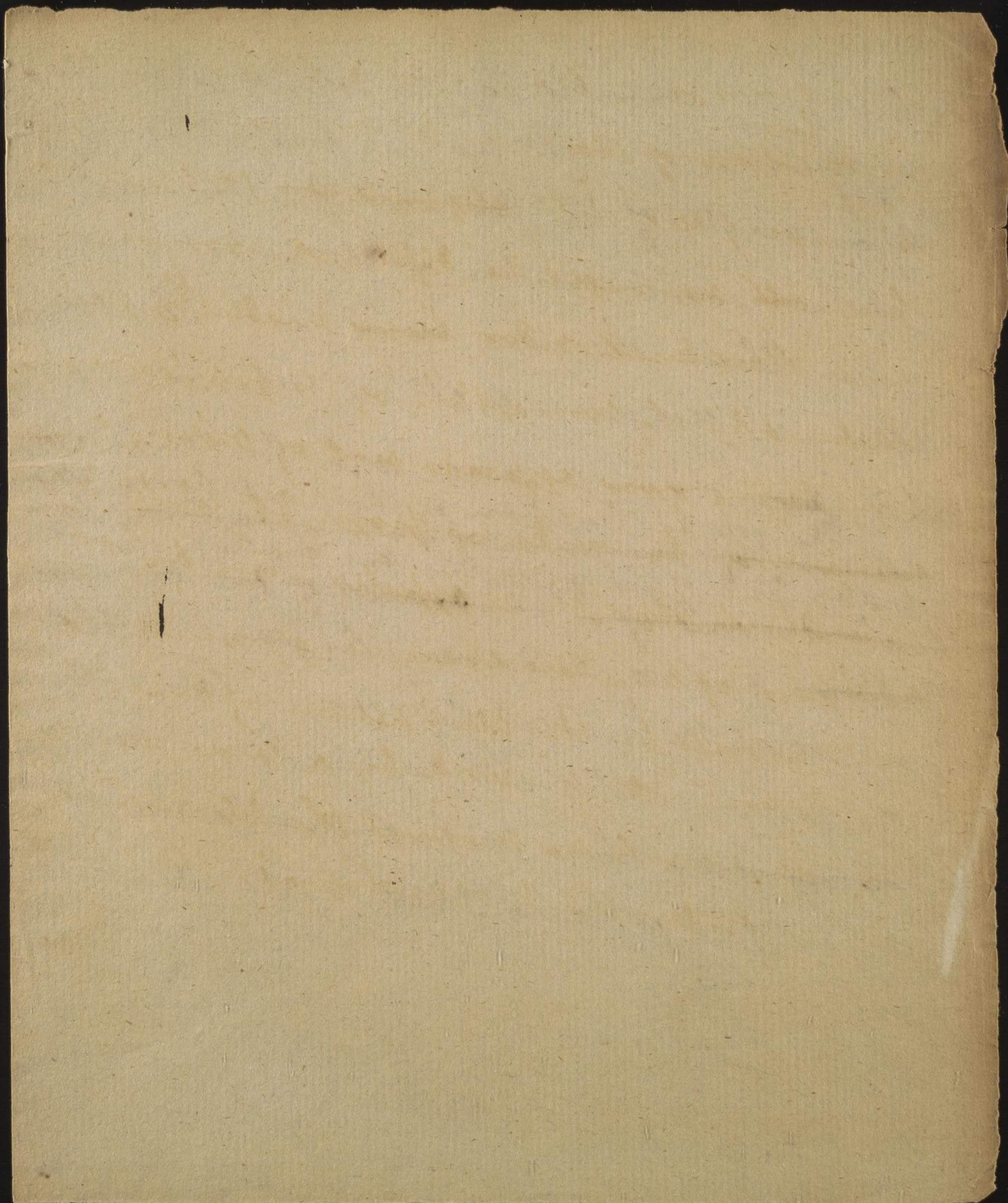
But the Unity of Disease will ^{derive} ~~of~~
still more support ^{from} ~~from the strong~~ ^{comparing}
~~analogy to~~ ^{with} moral evil. I have said
there is but one disease. I say - with
equal confidence, ~~there is but one~~ ^{however change it may}
sin - ^{Expos. Gent.} ~~I sincerely~~ there
is but one sin - ^{I say again -} and that is Self-

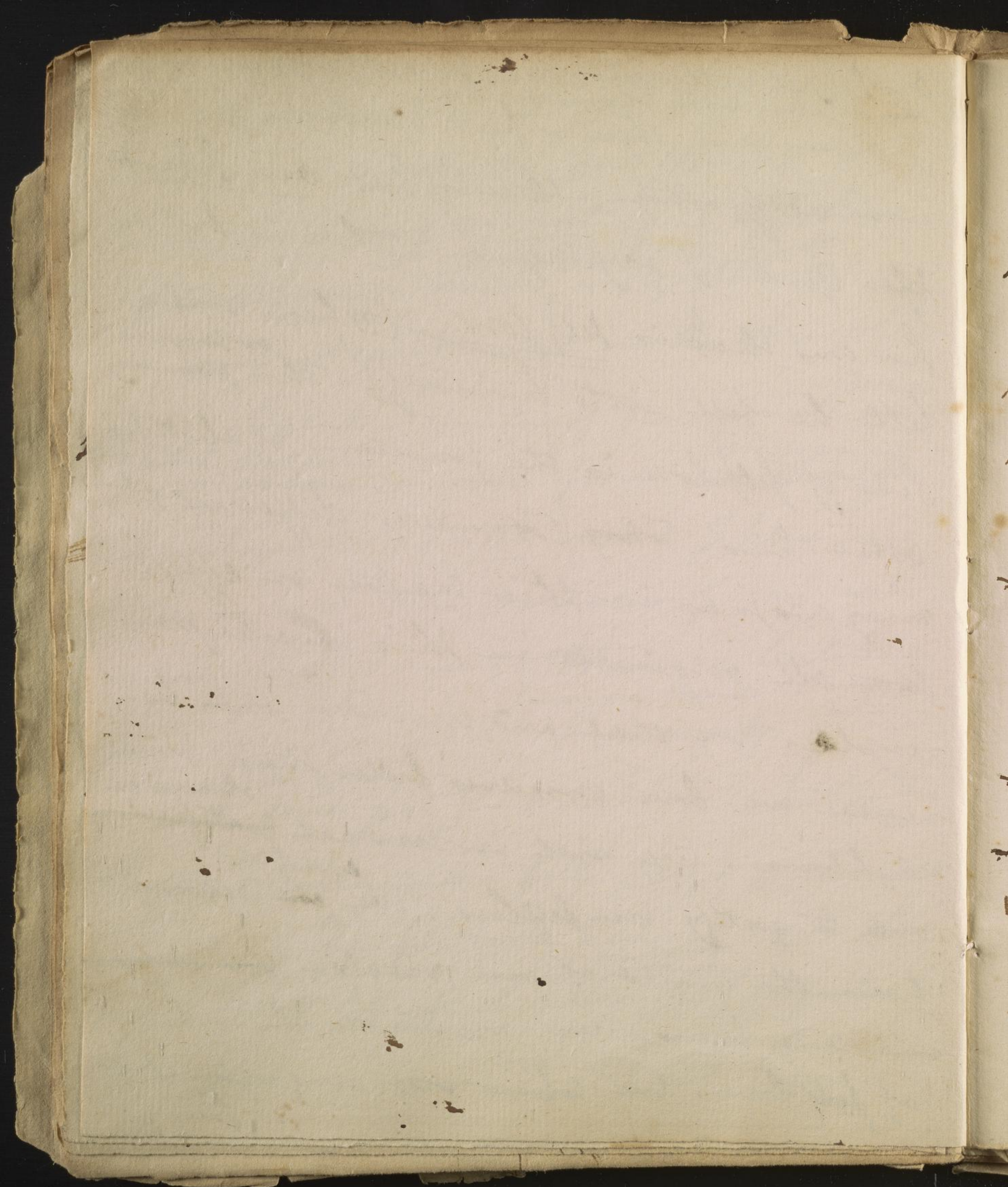
Love. When man fell, says a celebrated
writer, he fell into himself, and ~~this~~
^{into the same} abyss he ^{has drawn} ~~drawn~~ all his posterity.

A
Sep: 60 - 1

Our Subject will receive still further ^{7th} illustration from
its ~~the~~ analogy with moral evil.
I have said there is but Disease - I will
now add further - there is but one ~~sin~~
~~these~~ Gent: I say again - there is but one
sin and that is self love. ~~When~~ ^A ~~man~~ ^{or sensual}
fell he fell into himself. This primary
sin of self love is the fountain of all other
other sins. ~~They~~ However different they
may appear in their nature or effects
they all originate in this inverted prin-
-ciple. We steal and murder only be-
-cause we love ourselves better than our
neighbours. We riot in sensual ^{pleasures} gratification
only to gratify our self love. We ^{even} detract
from the merit of our rivals - ~~we~~
~~and~~ only because we are under the influence
of self love. We ~~are~~ ^{are} ungrateful to

Again - diversified as the body of man is
 by size and color, and as his mind is, by
 the Variety of his talents & dispositions in
 the immense number of the inhabitants
 of the Globe still they are a Unit. They all
 agree in certain qualities which indicate
 their ~~same~~ origin & species to be the same. ~~The~~
~~the greater elevation of the cheek bones, the~~
~~residence of one part of them upon mountain~~
~~quater size of the lips in one nation than~~
~~Islands, and of 2 The want of one arm on~~
~~one leg another, and even the want of the~~
~~the usual number of fingers or toes, do~~
~~not destroy the Unity of the human race.~~
~~Diversified as~~ There is but one species of
 human Being, and that is the Creature
 man.





712 602
our benefactors, and we betray our friends,
only because we yield to the suggestions of
self love - ~~the~~ Tyrants & usurpers
oppress their subjects and overthrow ~~empires~~
kingdoms and empires only to feed the
principles of self love. In short a Vice can-
not be named, that is not an em-
anation from this deep seated principle
of action in the human heart. But
the ~~simplicity~~ ^{crudity} of ^{crudely} disease will ap-
pear still further when we trace its ^{similarity} ~~source~~
~~source~~ with the ^{original} moral disease of the mind
which I have named. Is ^{crudely} disease
preceded by debility? Is ^{the jungle} ~~the~~ ~~source~~ ~~of~~ ~~the~~
moral disease. Adam's sin in eating
the forbidden fruit was preceded by

~~There are no principles of evil de la Edwards~~

✓ ~~There are few men~~ Even the
most profligate men ~~have~~ generally
possess some virtues, or some parts of
their minds free from vicious
-citement.

debility in his will, which predisposed it
to be acted upon by the temptation which
deprived him of his invariance, & ~~eventually~~
~~subjugated~~ him to death. Is bodily disease
attended with irregular action? so is moral
evil - hence we find it compared in the bible
to a crooked path - and hence all its irregular
operations. - 3 Is ~~the~~ morbid excitement
of ~~the~~ in bodily disease, disproportioned
to its exciting cause? so is ^{vicious or} morbid excite-
ment in the mind. we see this in the ^{more}
~~consequence~~ which follows a trifling injury.
4 Is morbid excitement in the body partial?
- so is vicious or morbid excitement in
the mind. It seldom affects at one
time all the passions, or faculties of the
mind. 5 Does morbid ^{bodily} excitement pass

6 Are the natural Affections or Sympathies of the different parts of the body destroyed by disease? To: Are the natural Affections of the different faculties of the mind. Thus the Will (which in a healthy or virtuous state of the mind acts only in sympathy with the Understanding & the Conscience) in a paroxysm of Vice is disengaged from both, and acts without, or even contrary to the dictates of each of them.

7 Does ^{bodily Disease} ~~moral excitement~~, ~~with its various~~ ^{innocent instants} ~~take place from an~~ ^{innocent instants} ~~Abstraction of~~ ^{innocent instants} ~~natural excitement~~ ^{innocent instants} ~~Strength~~, and the action of ^{innocent instants} ~~an~~ ^{innocent instants} ~~excitment~~ upon the accumulated excitability of the body, without the introduction of any new Stimulus into the system? To: Does ~~excite~~ immoral or vicious excitement in the mind. I wish this analogy between disease & ~~vicious~~ ^{immoral} evil to be attended to. It shows that the

suddenly or gradually from one part of
the body to another? we see the same
thing in the ^{vicious excitement} ~~vicious excitement~~ of the mind, ~~the~~
^{passions} ~~passions~~ when love is suddenly ~~changed~~ ^{passions} into hatred,
and when prodigality, is gradually passed
into avarice. ~~The~~ ^{the} bodily disease followed
by disorder, and this disorder attended with
stupor and inertia? we see the same
consequences from vice in ~~the~~ ^{the} ~~are there~~
certain forms of morbid bodily excitement?
— I need not repeat them. we see the
same forms of vicious mental excitement.
^{convulsion} ~~convulsion~~ in anger
we see spasm in the heart in avarice. ^{this spasm}
~~convulsion in anger~~ we see it some-
times assuming a clonic & tonic form
in alternate acts of prodigality & covetous-
ness. we see putrefaction heart in lust
turn over 2 leaves to 60-5-5

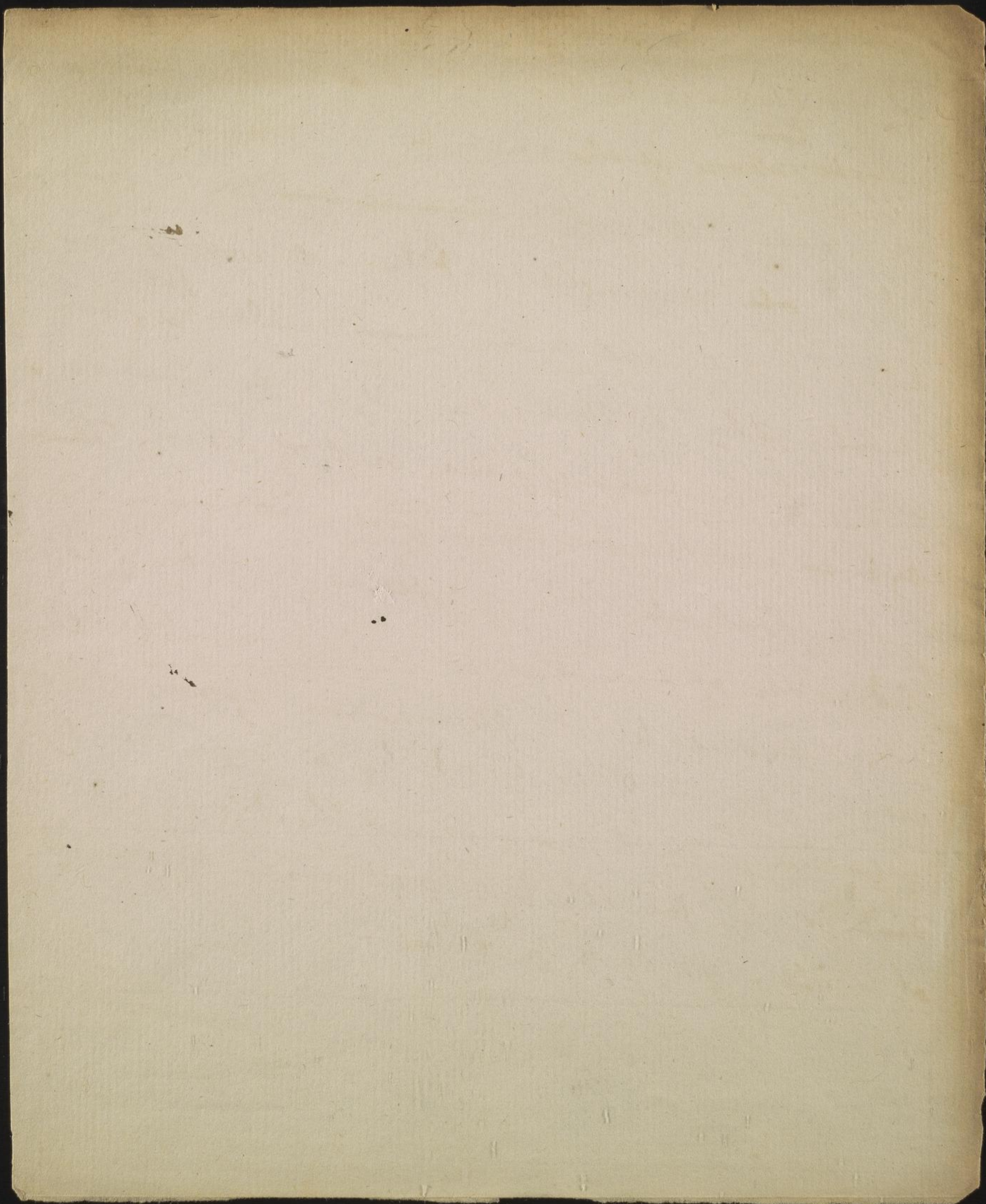
latter is of a ⁶⁰⁻⁵ negative, and not of a positive nature,
and thereby vindicates the Deity from the
creation of evil. — nothing like an evil
principle was infused into the mind of
man when he fell. ~~God~~ Strength was
abstracted from his will only. ~~was~~ ^{is} ~~other~~
~~word~~ ~~God~~ ~~was~~ His will was the pillar
upon which ~~was~~ the order and ~~beauty~~ ^{perfection}
of his whole mind ~~was~~ were erected. By
the fall of this pillar, ~~confusion~~ ^{disorder} every
thing was turned upside downwards in his mind. #

V. I shall hereafter resume this Analogy ^{p: 60-5}
between bodily ^{disease} and ~~moral~~ moral
evil, and ~~endeavour~~ endeavour to show
how much they both yield to the
remedies of a similar nature. But there
are other analogies which support the Unity of Disease (k)
[The celebrated Dr Brown used to say that
the Creator made every thing by one instu-
ment. Perhaps it would ^{be} ~~more~~ ~~have~~
~~been~~ more proper to say he made every
thing by one pattern.] ^{have described}
two leaves to p 60-61

Hand ~~and~~ disorder, distress, anguish:
and pain, or in other words irregular
morbid; and partial excitement took
place in ^{all its} ~~every~~ faculties & operations.
~~being in harmony of force~~ ^{Disordered or injured} In ~~its~~ this view of this
~~the human~~ noble work of God, we behold viz the
human mind, we behold all its original
virtues, but in a ~~an~~ inverted, or dislocated
state: The Love of the Duty is converted into
the love of himself. A consciousness of his high
Descent from his Creator is converted into pride
in his own attainments. A ^{the love of} ~~desire of~~ elevation
in immortality ~~in~~ ^{is} converted into a
love of ~~some~~ temporary fame. ^{is} ~~Does~~ an
error ~~loci~~ ^{or a translation of the}
~~fluids and functions of the~~ ^{of the body}
~~from this the natural situation: or~~
~~other parts of the body.~~ ^{the} take place in bodily disease? ~~but~~
~~see the same thing takes place in the~~

d

This change in the mind of man by the
~~abstraction~~ ^{loss} of the may be compared to a
 elegant ~~and~~ costly furni-
 ture all arranged in different rooms in
 exact & natural order being suddenly ^{falling} ~~pre-~~
 -whisked by the abstraction of its foundation.
 Every thing now appears out of order, the
~~eye~~ and the eye turns from it with dis-
 gust. But all this is effected - not by the
 addition of any disorganising principle.
 - It is induced by the abstraction of one of its
 parts - or in other words by a cause purely
 negative, - such as produced the disarrangement
~~dist~~ in the families of operations in the mind
 of mind. - go to 8th p: 66 - 5 + (p)



60-6

Mind of under the influence of moral
evil. Self love occupies that throne in
the heart which was intended only for
the love of God and man. The love of
earthly fame, occupies the place of the
Desire of a heavenly immortality. Every
is against the person of a fellow creature
is a ~~strong love~~ ^{of} occupies the place of
that aversion from ^{moral} ~~evil~~ only. Envy
occupies the place of just emulation
Avarice of Economy & Prodigality of Charity
- In this manner I might go on
to show that every vice is nothing but
^{Dislocated} a virtue out of place or a virtue
out of place. I ~~return to p 6~~
should deliver ~~these~~ this opinion of will being
a negative quality only with diffidence were
not supported ^{it} by our illustrious Coun-
-tyman Mr Edwards, his words are

We see itching in envy - ~~happened~~ ~~man-~~
~~tal excitement~~ Anna in ruddy and
 transient gusts of hatred, and suffocated
~~manly~~ vicious excitement in that
 degree of ^{anger} ~~mania~~ which produces ~~blind~~
~~in~~ inability to ~~act~~ speak or act.
 If bodily ^{disease} ~~disorder~~ followed by disorder
 is this disorder attended with stupor &
 inertia? We see the same consequences
 from vice in the insensibility of the soul
 from luxury, conscience & sense of duty from
 long protracted, or Chronic vice. V.
 to p: 60-5 opposite side.

stands at the head of the ⁶⁰ champions of ortho-
~~doxy~~ ~~was a Sir Isaac Newton~~
 who in theology & metaphysics appears
 as follow,
 His words are in order to account
 for a sinful corruption of nature, there
 is not the least need of supposing
 any evil quality infused or implanted
 in the nature of man by any positive
 cause, or ~~any~~ influence whatever
 from God or the creature. A little
 attention to the nature of things will
 be sufficient to satisfy any impar-
 tial inquirer, that the absence of
 positive good principles will be follow-
 ed with the ~~total~~ corruption of the
 heart without occasion for any
 positive influence at all. An original
 return to q. p 60 4. return to q. p 60. King p 275

= the Divine Character. He seems to have
Delighted in this prerogative of his nature
in all his works, and hence ~~it appears~~ ^{they all}
~~to be life true~~ appear to ~~be~~ have been
made ~~created~~ like Adam in his own image.
or in other words, Unity in essence & variety
Unity in Cause, & Variety in effect, seem
in form seem the whole creation.
to be stamped upon ~~every thing~~ ^{when to T.D.}

~~But to address to the~~

I might ^{disagree} ~~disagree~~ here and show further
how much medical and moral truth
mutually support each other. I said
formerly that the Air gave the first
impulse to animal life, ~~and~~ ^{and} by its
~~invisible & unperceptible~~ ^{invisible & unperceptible}
impressions upon the lungs, & that after
it had excited other actions by means
of association, it ceased to be felt, and
yielded to the sensation of stimuli which
produced those other actions. In like

~~A concise view of my history of disease.~~

① You will not perceive the immense difference between my opinions and Dr Brown's upon the proximate cause of disease. Subject. He divides all diseases into Asthenic and Sthenic. ~~Feeling that~~ The former he supposes to consist of in simple debility & depression, or what he calls direct, and indirect debility. The latter is increased, but regular excitement. I do not admit debility, or depression to be a disease, but suppose them to be the predisposing and inviting cause of disease, and I ~~deny that~~ ^{place} Sthenic only in disease ~~consists in~~ increased, and irregular excitement. Again. Dr Brown says that excitement and excitability are equally diffused thro' the whole body in disease, though in different proportions: On the contrary, I believe health to consist in an equal diffusion of excitement and excitability, ~~through the whole~~ ^{out} ~~each of~~ ^{each of} systems, and disease in a reverse state of ~~the system~~ them.

= manner self love gives the first impulse
to our moral actions. All the actions of a
child for several years are selfish. They ~~re~~^{ch} ^{that w:}
embrace only its own pleasures & particularly
it ^{derives from the gratification of its} appetite for food. As a child advances in
life, the stimulus of self love associates itself
by means of pleasure with domestic af-
fection ^{with} friendship & benevolence in all
its subordinate branches, and ^{firmly} ~~firmly~~
under certain circumstances with
what Dr Hartley calls theopathy or the
love of the Supreme Being. From habit
the impulse of self self love like the
air in the lungs ceases to be felt &
the will acts under the influence of the
~~social~~ domestic, social & benevolent
principles that have been mentioned.
The actions performed by these principles
are more numerous & more powerful
than those performed by the solitary = 1

or Disorders to belong
I admit debility ^{to be} a disease, I am
far from excluding ^{them} it from being a
Object of medical attention, many persons
die from ~~weak~~ debility ^{& Disorders} without Disease
of any kind. The business of medicine
therefore as I shall say in our Therapies
- tics is to remove ^{them both} this debility, as much
so as it is to cure Disease. -

~~7. + Depression~~ or suffocated excitement
to as to to preclude ~~reaction~~ ^{obvious} morbid
~~excitment~~ action. ~~of~~ prostration of the
System below reaction.

= 1 principle of self love, just as the motions
of the heart and brain ~~and all the parts~~
are more numerous ^{powerfully} than the motions

of the lungs from which they ^{derive} ~~require~~ their
actions. What great effects do we behold! here
gentlemen from the most simple causes! &
these causes - like the spring of a watch,
not only invisible - but increasing with the diminution
of the original stimulus ^{that} produced
them, ~~these~~ ^{and which} like the ^{feeble} origin of the
rile, is lost and forgotten in the numerous
streams, and powerful Cataracts which
issue from it. Here then we settle -

or subsequent debility by cordial diet, and
 tonic medicines, for although I do not admit
 - In a word - the history I have given ^{the origin of}
 and nature of ^{and debility} of
 Disease and its consequences in disorder, maybe
 compared to an ascending or descending ladder
 by means of the following steps. 1 Elevation ^{but} on
 from natural excitement ~~from~~ or increased
 debility from Stimulus. 2 Debility whether
 from abstraction or action. 3 increased or
 preternatural excitability. 4 Depression,
 or what Dr Brown calls indirect debility 5 ~~The~~
~~action of an irritant, or of an exciting or~~
~~occasional cause.~~ 6 Disease, or morbid
 excitement. 7 Oppression - or suffocated
 excitement to such a degree as to preclude
 obvious morbid excitement until relieved
 by depletion. 8 prostration of excitement
 to such a degree as to be relieved only by
 stimulants. 9 Disorders or the effects of

with diminution of original stimulus - like the tide -

63
= settle the long agitated dispute whether man
can be a selfish or a disinterested creature.
In childhood he is obviously selfish, but
in youth and manhood from the causes
that have been mentioned ^{he is disinterested} This is not
however the case in all minds. In
some people the ^{muffled} stimulus of self love
is felt in every stage of life. Such persons
resemble a man whose lungs are so
sensible from disease as to feel ^{the im-} ~~from~~ ^{impression}
= ^{impression of the air} from every inspiration, which ~~from~~
resounds or enfeebles all the motions of
every other part of the body. The association
of ^{self love} ~~of pleasure~~ with domestic - social and be-
= nignant affections is dissolved by sickness
as I shall say hereafter. It likewise
lapses or ceases in old age - hence we are
twice children in selfishness, as well
as in the weakness of our bodies and
intellects. I return from this digression.
^{back} go to p. 60-7. ©

64- 62 cont^d from the expenditure of exist^{ing} on
disease which occurs from the Ap^{er}ation, or
from the Absence of morbid excitement.
that is where irritants act without variability
and thus bring on the part to Disorder with-
out the intervention of disease. 9 Debility.
when the disease is cured.

This is the ordinary Suppression of
Cause & effect in the production of disease,
but I wish you to take notice that there
are frequent exceptions to it. Sometimes
the remote Cause happens over-predisposing
debility and produces instant Depression.
again.

such an ^{oppression or whole} ~~depression or prostration~~ of the system as to
prevent its reacting in morbid excitement
or disease, ^{without depletion - or stimulants} or such partial impressions as
to induce Disorders - that is, ^{such} a torpor in
the animal fibres as to prevent this
assuming any of the forms of disease.

is another and a more remarkable
exception to the order that I have ~~described~~
described in the ~~preceding~~ formation of
disease. we sometimes see debility - Depression
~~obvious or~~ sensible morbid excitement -
~~Oppression~~ ^{Oppression} - prostration and death
all occupying at the same time different
parts of the body. The last ^{is death} appears in local
mortifications, ^{which occur in also} ~~we see it in the fevers.~~

I have ~~considerably~~ ^{one leaf} ~~turned over~~ to p 55 = 1

63
it leaps over ^{both} debility & depression and produces
disease. Further - it ^{arises itself of} leaps over debility &
depression. and ~~disease~~ leaps over disease so
as to produce ^V ~~disease~~. In this way the
~~remote~~ miasmata act in the East Indies when
they induce suppuration and Schirrus of the
Liver without previous pain - inflammation
in other words disease. Lastly - the remote
cause - is sometimes so violent as ~~to~~ in-
stantly to leap over debility - depression &
disease, ^{Oppression & prostration -} and thereby induce Sudden Death.
This has often occurred in the plague &
in other ferocious diseases. - But there is

If I might here illustrate as well as
strengthen all the propositions I have advanced
upon the origin of bodily disease, by showing
^{its} analogy in ~~their~~ its causes & effects
with moral evil. we ~~could~~ all bring into
the world with us innate predisposition ^{to vice} from

I might further illustrate & strengthen the Doctrine of the Unity of the Disease, by its analogy with physical evil as well as that which is moral. There are several different kinds of storms. We see them with, & without rain, with, & without hail - snow & sleet. We see them with, & without thunder & lightning, we see them in a clear & a cloudy sky, but all this different forms depend upon one cause - that is irregular action, or morbid excitement in the atmosphere.

I have constantly ^{said} called morbid disease ~~consisted simply in morbid excitement~~. ~~out I know that the word~~ ^{generally} ~~is~~ ^{is} ~~employed to convey an idea of the greatest highest~~ ^{employed to convey an idea of the greatest highest} ~~grade of disease. It is used for this purpose by~~ ^{grade of disease. It is used for this purpose by} ~~Mr Hunter in his elaborate & excellent~~ ^{Mr Hunter in his elaborate & excellent}

✓ debility in the ruling faculty of our
 minds viz the will. - ~~to this~~ ^{a single remote cause} ~~temptation~~
~~as a~~ ^{single} remote cause - viz: temptation
 acting upon this predisposition - produces
 morbid excitement in the passions and
 gives them a ~~dis~~ wrong ^{a selfish or crooked} ~~or wicked~~ direction.

- ~~The~~ This morbid excitement in
 the passions is a Unit. It consists wholly
 of self love. all vices however different in
 their nature or effects originate in this ~~passion~~
 inverted principle, and lastly all moral
 evil is more or less partial - seldom affect-
 ing at one time all the different faculties,
 or even all the passions of the mind.

✓ I might further illustrate & strengthen
 the doctrine of the Unity of Disease, by showing
 its analogy to ^{other kinds} the physical, as moral, ~~but~~ ^{well to that}
 there are several different

Q I shall now proceed to mention the
 different forms of disease or of morbid excite-
 ment

treatise upon inflammation. But I
 object to ~~it because it does not~~ ^{is confined}
~~chiefly to parts~~ ⁱⁿ which the ~~blood~~ because it is
 the effect of only of morbid excitement, & never
 takes place, but in ^a moderate degree of morbid
 excitement, or after morbid excitement is
 so reduced ~~as~~ by depletion, or time, as to relax
 the serous vessels, and thereby to enable them
 to receive red blood, for in this ~~inf~~ as the
 derivation of the word from *flamma* - or
flame imports) inflammation consists.
 Disease, or simple morbid excitement often
 kills without inducing inflammation. Hence
 after death from ~~some~~ ^{some} malignant fever - Colic, &c.
 Hydrophobia - & even apoplexy, the parts
 affected, which discovered ~~for~~ ⁱⁿ great pain,
 signs of violent disease, exhibit no one mark
 of inflammation by the injection of even
 a single serous vessel. Of this, I could adduce
 many disquisitions from Willis, Livingstone

I shall now proceed to describe ~~59~~ 65 the different
forms of excitement
in the human body.

They are in 1: Convulsions. This occurs
in blood vessels in fever, and in the
in the muscles, as in Tetanus, hysteria -

Epilepsy - & ~~I shall say hereafter in~~
What are commonly called convulsions
of all kind. It is the ~~most~~ ^{common} form of disease.

~~It appears most frequently in the blood vessels because they are~~
It appears most frequently in the blood vessels because they are ^{most exposed to the causes of disease from their being the} ~~most exposed to the causes of disease from their being the~~ ^{outlets of the system.}

2 Spasm. This occurs in the ~~liver~~ ^{liver}

in Asthma ~~It is divided into~~ ^{in parturition} and in the limbs

in that disease ~~is~~ ^{what is} called Cramp. It is divided
into tonic & clonic. The former is constant

The latter is alternated with ~~low~~ relaxation,

& contraction, as in parturition. It affects the

muscles, bowels, stomach, ^{passage} lungs, hepatic ducts & even brain.

3 Preternatural heat. This is always local.

It is either external, or ~~internal~~ ^{internal} affecting

the skin locally, or universally, or the bowels,

stomach - breast and head.

4 Itching. This occurs chiefly ^{upon} the skin,

in the arms - pudenda & naval. It is often

a symptom of Gout. It is favourable after ex-

ternal inflammation, as it indicates a less grade of disease.
5 Amad - ~~These are~~ ^{These are} ~~shocks~~ ^{shocks} attended with
colorifics.

Bonetus, morgagni ^{flay} and Lind, and Lower. [See
p: 100 of common place book for 1810] The next
Vomica kills without exciting any inflam:
in the stomach. Unless it induce a Vomiting,
and even the poison of the opas when injected
into the lungs does not colour the plasma w:
the least sign of inflam:ⁿ. Although it brings
on instant death. This has been proved by
a case of death from ^{Asperin in New York} ~~fevers~~ and other diseases which
Register - no sign of disease.
to suddenly kill in the West

Indies Dr Blane says, seldom Discover by
dissection any marks of inflammation. 2d
immense force of ^{the remote cause} ~~excitement~~ action =
quishes life before inflam:ⁿ. ^{or was much excitement} have time to take
place. I have mentioned ^{from B. Humbolt} the same absence
of inflam:ⁿ. but of all other effects of dis:
ease in the case of death from the yellow
fever mentioned at Vera Cruz ~~in the 3rd vol.~~
of my inquiries. Disease in these cases is so
irrescriptible that Baillie describes it by
saying. "Ac si cum aniria, mortis occasio
evolapet." ^{returns to the sailors often speak of}
"dry storms" - ^{or storms of wind without rain.} we have something like them in
Discoos. The excitement is too violent to be
admit of effusion ~~and~~ of any kind.
90 Va ~~return~~ to p 65 (a)

suddenly

57. 66.

pain, passing thro the head, breasts & limbs
or in the joint in which case I
called it *Aura Arthritica*. It constitutes the
terrible & distressing disease called by the French
Physicians "*le Doloroux*" - I have called
it in this disease "*le Doloroux*" - I believe it sometimes kills gouty
patients & perhaps other patients.

6. Suffocated excitement. ~~It consists~~ This
form of disease consists in such an ac-
Absorption, or concentration ~~sensibility~~
- cumulation of excitement as to suspend
motion or motion & sometimes sen-
sation. It discovers itself by the absence
of heat of a frequent ^{a full} pulse & even of pain
in some of the forms of malignant fever.
That this is the case, I infer from its
being ^{from heat - a frequent pulse & pain being induced} ~~being~~ ^{by abstracting a portion of the}
~~causes of a stimulus from the system by~~
~~depleting remedies.~~ That a frequent pulse,
~~and pain are often induced at once by the~~
~~loss of blood~~ Dr Physician from one of a
striking fact which occurred in his practice

✓ You will perceive that I have excluded Colours
from the forms of disease. It is the effect
only of the Absence of morbid excitement. I
likewise exclude hemorrhages & sweats from
the forms of disease. They are the effects only
of some of those forms that have been
enumerated. —

¶ The frozen excitement in this case
was converted into water, or in other
words into Urine or movable excite-
ment.

~~4~~ 67

About the year 1801 which furnished a
 striking illustration of this 6th form of disease,
 and of the efficacy of the practice I have
 mentioned in curing it. — He was called to
 a boy in the neighborhood of the city who by
 a fall from a horse in a race, fractured his
 skull. He found him in a comatose state.
 Upon removing some of the bones of the cra-
 nium he perceived no motion in the brain.
 Its blood vessels were prostrated & depressed,
 by suffocated excitement. Upon bleeding him
 the blood vessels began to pulsate, & the excite-
 ment which had been suffocated, instantly
 expressed itself by morbid action over every
 part of the brain. ~~many~~ I have met with many
 similar instances of suffocated excitement,
 being concentrated in the head, lungs — bowels &
 limbs, which have suddenly appeared an
 active & obvious form by the depletion
 of the system.

✓ [Thaw the same cord by being disbe-
-rately struck, emits a thousand
different tones.]

